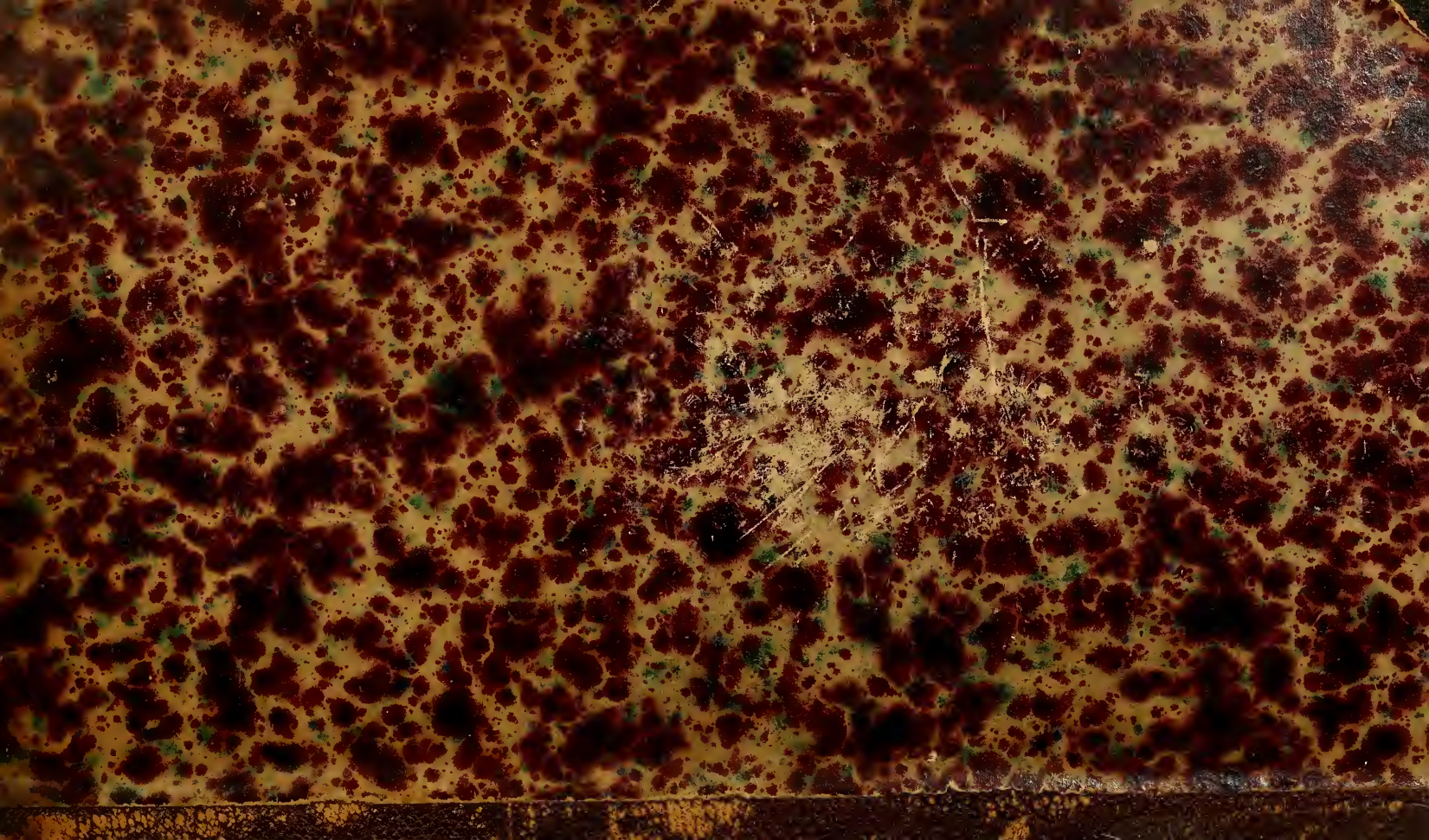

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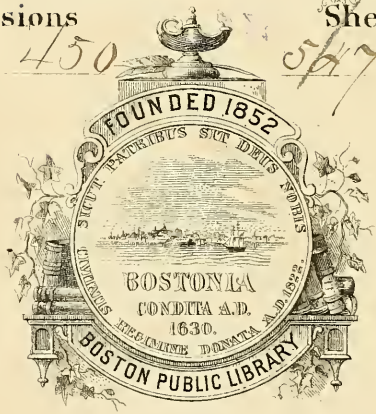

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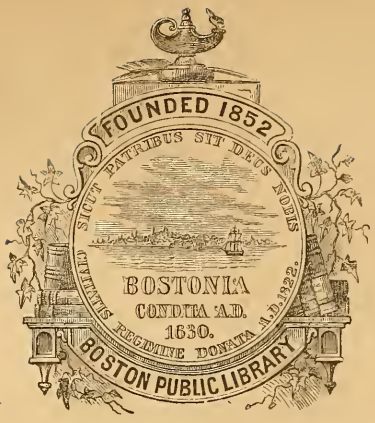

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PAMPHLETS.

Christ.

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THE

TRIAL OF JESUS,

REPRESENTED IN

TWENTY-THREE WAX FIGURES,

THE SIZE OF LIFE.

EXECUTED BY MRS. PELBY.

☞ In presenting this interesting subject for exhibition, Mrs. Pelby wishes to state, that the design was copied from an engraving found at Vienna, buried in the earth, cut upon a stone.

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CHARACTERS IN THE TRIAL.

JEWS.

No. 1.—CAIAPHAS. What are your disciples and your doctrine. Ye know nothing at all nor consider that it is expedient for us that one man should die for the people.

No. 2.—EHIERES. Be he innocent, yet shall he die because he stirs up the people to sedition by his discourses.

No. 3.—JOSAPHAT. Let him be bound and kept in perpetual chains.

No. 4.—SAREAS. Let us banish that seditious person, born for the destruction of his country.

No. 5.—DIARABIAS. When therefore he would seduce the people he is worthy of death.

No. 6.—SAMACH. Let us so determine that he is not able to resist us, and if he refuse to obey let him be punished.

No. 7.—RABNITH. Be he guilty or innocent yet because he observes not the laws of his ancestors, he is not to be tolerated.

No. 8.—RESMOPHEM. Wherefore are laws appointed if they be not observed.

No. 9.—POTIPHARES. A seducer of his country and confounds the people, therefore he should be banished.

No. 10.—PTOLOMEUS. Guilty or not Guilty why should we delay? why should we not instantly sentence him either to death or banishment?

No. 11.—TERAS. It is better either to banish him or send him to Cæsar.

No. 12.—SCRIBE.

No. 13.—LAWYER.

ROMANS.

No. 14.—PONTIUS PILATE. I, PontiusPilate, the Judge of Jerusalem, under the most potent Cæsar Tiberius, happy and prosperous be his reign, when I have set as principal Judge that I might give sentence to all, and to the Synagogue of the Jews in particular, having heard and known the accusation of Jesus of Nazareth, whom the Jews brought bound, seeing he by presumptuous expressions declared himself the Son of God, and to be the King of the Jews, albeit he was born of most obscure parents, and said he should destroy the Temple of Solomon; I pronounce this sentence, Let him be condemned to the Cross with two Thieves.

No. 15.—SIMEONUS. By what law is he deemed seditious.

No. 16.—ACHIUS. A Guilty person is not to be condemned to death without the cause being known.

No. 17.—SUBIUS. No law brings the Sentence of death upon any undeserved, what therefore is this man's crime?

No. 18.—IORAMUS. Why should we suffer this man being innocent to be condemned.

No. 19.—MESIUS QUINTUS. If he be right let us go to him, if he be wrong let us banish him from us.

No. 20.—Pilate's Attendant.

Nos. 21 & 22.—The Centurions.

No. 23. CHRIST. Jesus. I am. I spake openly to the world. I ever taught in the Synagogue, and in secret have I said nothing.

THE TRIAL OF JESUS.

The trial of Jesus is the most memorable of any found in history. It exhibits in a striking manner the fearful wickedness of his enemies, the extremes to which sin will lead, and his astonishing submission and patience under wrongs and indignities.

For three years he had been engaged in working miracles and preaching the gospel of peace; and though he had often severely rebuked the Scribes and Pharisees for hypocrisy and impiety, he had carefully guarded against using any expression, or performing any act, which could be tortured by his eagle-eyed foes into an offence against the civil or ecclesiastical authorities of the country. From the very commencement of his ministry he had been carefully watched by the friends of the established religion; and the crafty had sought, on various occasions, to entrap him by artful questions. Discouraged in their endeavors to find just cause of complaint against him, and believing that unless put to death he would soon bring Judaism into contempt, the leaders of the nation resolved to effect their object by informal proceedings and false witnesses. They, therefore, bargained with Judas to betray him into their hands, and employed men to swear falsely against the object of their hatred.

The time selected for taking the Savior was the night, and the particulars of the transaction are thus given by St. Matthew: "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now, he that betrayed him gave them a sign, saying, whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus

unto him, put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled."—(xxvi. 47—56.)

There is some doubt in regard to the persons who accompanied Judas. It has been supposed, and we think correctly, that his band was composed of a miscellaneous collection, part soldiers, and part servants, headed by him, but under the command of Roman officers and Jewish priests. Thus St. Luke says: "Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house."—(xxii. 52—54.) St. John also says: "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons."—(xviii. 3.) Josephus says, (Ant. xx. ch. iv.,) that "at the festival of the passover, where a great multitude of people came to observe the feast, lest there should be any disorder, a band of men was commanded to keep watch at the porches of the temple, to repress a tumult, if any should be excited." This *band*, or guard, says Barnes, was at the disposal of the chief priests. It was composed of Roman soldiers, and was stationed chiefly at the tower of Antonia, on the north side of Jerusalem. In addition to this, they had *constant* guards stationed around the temple, composed of Levites. The Roman soldiers were armed with *swords*. The other persons that went out carried probably whatever was accessible as a weapon. These were the persons *sent* by the priests to apprehend Jesus. Perhaps other desperate men might have joined them. They are said to have been armed with staves, or rather clubs. They probably selected any weapon at hand, such as a mob can conveniently collect. John says that they had *lanterns* and *torches*. The passover was celebrated at the *full moon*. But this night might have been cloudy. The place to which they were going was also shaded with trees; and lights, therefore, might be necessary.

When Jesus was taken he was led away to Caiaphas, the high priest, where the scribes and elders were assembled.—(Matt. xxvi. 57.) This was an illegal assembling, for the law prohibited meetings of the Sanhedrim at night.

The proceedings before Caiaphas are thus described: "Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote thee?"—(Matt. xxvi. 59—68.)

The conduct of the Savior on this occasion was in all respects worthy the Son of God. But while he was calm, dignified and patient, and willing to submit to any ordeal his enemies might appoint, the judges before whom he was arraigned were busily engaged in finding testimony against him, and even in suborning witnesses. The high priest, also, rent his clothes in anger and affected horror; and the people, as an expression of their contempt, mocked Jesus, and smote him with their hands, and tauntingly called upon him to prophesy. Mark states that they blindfolded him, and required him to designate who struck him! What a hideous picture is here! The highest tribunal of the Jews committing and allowing such outrages upon a man not legally convicted of wrong!!

Many witnesses were summoned, but they did not agree. Their testimony was so contradictory that a court which had prejudged the Savior, could not receive it. At length one was found, who testified that Jesus declared his ability to destroy the temple of God, and rebuild it in three days. This, however, was a false construction of the Savior's language. He said, Destroy this temple, and in three days I will raise it up; and the evangelist adds—"He spake of the temple of his body."

Thus, by misquoting and misconstruing his language, they made out, on the authority of two witnesses which did not agree, (Mark xiv. 59,) the crime of speaking blasphemy against the holy temple.

When the high priest heard this testimony, he arose from his seat, in a state of high excitement, and questioned the Savior respecting the charge which had been preferred against him, with a view to make him criminate himself; but he remained silent. The high priest then sought to compel the prisoner to say something which could be tortured into a charge. He, therefore, resorted to the expedient of adjuring Jesus to tell whether he was the Christ; that is, of putting him upon his oath before God. No alternative was now left but to answer. Dupin has well said—"The adjuration of the high priest was a gross infraction of the rule of morals and jurisprudence, which forbids our placing an accused person between the danger of perjury and the fear of inculpating himself, and thus making his situation more hazardous." Christ, therefore, declared himself the Messiah. At this the high priest was greatly enraged, and said that Jesus had spoken blasphemy, and there was no need of any farther witnesses. The council assented to his decision, and said that the accused was guilty of death.

Thus no charge whatever was sustained against Jesus, and all the proceedings before the Sanhedrim were an absolute mockery of justice.

When the decision had been pronounced, the court was in a dilemma; for such was the subjection of the Jews to the Roman power, that they had no right to take life. Had they not feared the people, they would no doubt have put him to death by stoning, as they afterwards did Stephen, (Acts vii.) and as their law required the sin of blasphemy should be punished; but not daring to adopt the course which their malice and injustice dictated, the Sanhedrim directed that Jesus should be taken before Pontius Pilate, the governor.

His proper residence was at Cesarea, but during the great festivals it was customary for him to be at Jerusalem. Jesus was presented to this officer, who held his court in the hall of judgment, before whom he was accused by the chief priests and elders. Pilate said, "What accusation bring ye against this man. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou

this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all."—(John xviii. 30—38.)

This is a remarkable testimony, and proves the perfect innocence of the Savior. Add to this the testimony of Judas. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."—(Matt. xxvii. 3—5.) Let it be remembered, also, that the Sanhedrim had sustained no charge against their prisoner, and had condemned him to die on the testimony of suborned witnesses which had contradicted themselves! Nothing, however, could deter his enemies from their course; prompted by envy and hatred, they had determined to effect his death, and in defiance of all justice, they clung to their merciless purpose! When, therefore, Pontius Pilate said. "But ye have a custom that I should release unto you one at the passover: will ye, therefore, that I release unto you the King of the Jews?" they cried all again, saying, "Not this man, but Barabbas. Now Barabbas was a robber."—(John xviii. 39, 40.)

Pilate, wishing to gratify the Jews, even at the expense of justice, returned to Jesus, and ordered him to be scourged as preparatory to his death. "The manner in which Jesus bore this—his patience and meekness—seem to have convinced him still more that he was innocent; and he again went forth to declare his conviction of his innocence; and to do this more effectually, he said, 'Behold, I bring him forth to you, that ye may know that I find no fault in him,'—that they might themselves see and be satisfied, as he had been, of his innocence. All this shows the anxiety that Pilate had to release him, and also that the meekness, purity and sincerity of Jesus, had power to convince a Roman governor that he was not guilty. That the highest evidence was given that the

charges were false, even when he was condemned to die." "It is probable that Pilate pointed to the Savior, and his object evidently was to move them to compassion, and to convince them, by a sight of the Savior himself, that he was innocent. Hence he brought him forth with the crown of thorns, and the purple robe, and with the marks of scourging. Amidst all this, Jesus was meek, patient, and calm, giving evident proofs of innocence. The conduct of Pilate was as if he had said, 'See! the man whom you accuse is arrayed in a gorgeous robe, as if a king. He has been scourged and mocked. All this he has borne with patience. See! how calm and peaceful! See his countenance! how mild! His body scourged, his head pierced with thorns! yet in all this he is meek and patient! Yet this is the man that you accuse; and he is now brought forth that you may see that he is not guilty.'"

When the chief priests and officers saw the determination of Pontius Pilate, they cried out, saying, "Crucify him, crucify him! Pilate saith unto them, take ye him and crucify him; for I find no fault in him."—(John xix. 6.) These, as it has been well said, are evidently the words of a man weary with their importunity, and with the subject, and yet resolved not to sanction their conduct. It was not the act of a judge delivering him up according to the forms of the law; for they did not understand it so. It was equivalent to this: "I am satisfied of his innocence, and shall not pronounce the sentence of death. If you are bent on his ruin—if you are determined to put to death an innocent man—if my judgment does not satisfy you—take him and put him to death on your own responsibility, and take the consequences. It cannot be done with my consent, neither in the due form of law. And if done, it must be by you, without authority, and in the face of justice and of law." The Jews, determined not to yield, said, "We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cesar s friend: whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called The Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him; crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he, bearing his cross, went forth into a place called The place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst."—(John xix. 7—18.)

The principal personages engaged in these unholy proceedings are represented in this group. In the centre stands the high priest, who acted as president of the Sanhedrim—a court composed of seventy-one or seventy-two senators, which determined the most important affairs of the Jewish nation. His dress is thus described by Moses: "And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office."—(Exod. xxviii. 4.) The breast-plate was worn by the high priest on his breast. It was about ten inches square, and consisted of twelve gems set in gold, each gem representing a tribe of Israel. They were set in four rows. In the uppermost were a sardius, topaz, and carbuncle, for Reuben, Simeon, and Levi; in the second, an emerald, sapphire, and diamond, for Judah, Dan, and Naphtali; in the third, a ligure, an agate, and amethyst, for Gad, Asher, and Issachar; in the lowest, a beryl, onyx, and jasper, for Zebulon, Joseph, and Benjamin. This breast-plate was fastened at the four corners, those on the top to each shoulder, by a golden hook or ring, at the end of a wreathen chain; and those below to the girdle of the ephod, by two strings or chains, which had likewise two rings or hooks. This ornament was never to be separated from the priestly garment; and it was called the *memorial*, because it was a sign whereby the children of Israel might know that they were presented to God, and that they were had in remembrance by him.

The ephod was another part of the official dress of the high priest. Calmet supposes that it was a kind of *girdle*, which, brought from behind the neck, and over the shoulders, and so hanging down before, was put across upon the stomach, and then carried around the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast, there was a square ornament called *choshen*, the *breast-plate*, in which twelve precious stones were set, each bearing one of the names of the

twelve sons of Jacob engraven on it. There were two sorts of ephods; one of plain linen, for the priests, the other very much embroidered, for the high priest. As there was nothing singular in this common sort, no particular description is given; but that of the high priest is described very much in detail; (see chap. xxviii. 6—8.) It was distinguished from the common ephod by being composed of gold, blue, purple, scarlet, fine-twisted linen, and *cunning work;* i. e. superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which the twelve names of the twelve tribes of Israel were engraved, six names on each stone. These two stones, thus engraved, were different from those on the breast-plate, with which they have been confounded. From Calmet's description, the ephod seems to have been a series of belts, fastened to a collar, which were intended to keep the garments of the priest closely attached to his body.

The robe is generally supposed to have been an outer garment, that reached down to the feet, open before, and having sleeves. Under the ephod was a dress made of fine twined linen, and ornamented with a tissue of purple and gold, to the bottom of which hung bells and pomegranates intermixed alternately and at equal distances. On his mitre, made of purple, velvet and gold, was a plate on which was inscribed, *Holiness to the Lord*, and another containing, in Hebrew characters, the word *Jehovah*. On the left of the high priest are eight priests, dressed in the costume usually worn by them. The Sanhedrim was principally composed of priests. In front of the line of priests, at the extreme left, are two sages, Ptolomeus and Teras. The latter said, "It is better either to banish him or send him to Cesar;" and the former, "Guilty or not guilty, why should we delay? Why should we not instantly sentence him either to death or banishment?" The other two in front of the priests, sitting at a table, are a scribe and a lawyer. On the right of the high priest, in a sitting posture, elevated upon a throne, is Pontius Pilate, the governor, dressed in the costume worn by those in his station. Between him and the high priest stand three members of the governor's senate, and two others are sitting at his right. His servant, and his body-guard, which consist of two centurions with spears, stand at his right. In front of the high priest sits the Savior, dressed in a purple robe, with a crown of thorns upon his head, and his wrists fastened with a leather thong.

How affecting is his condition! Though holy, harmless, and undefiled, he is the object of bitter hatred, and the victim of merciless cruelty. His judges are controlled by the worst passions of the human heart, and the rabble which surround them are infuriate and relentless, and are

constantly vociferating, Crucify him! Crucify him! But Jesus meekly submits. When reviled, he reviles not again; when insulted, he threatens not; and of all that vast multitude, he alone is calm in the midst of tumult. While he is thus derided, insulted, and wickedly condemned to die upon a cross, he has all power, and could instantly call legions of angels to his aid. This, however, he exerts not, but allows his foes to execute the unholy purposes which they have formed, that he may give to the world an example of patience under wrongs, and offer himself a ransom for the sin of man. What grace and condescension! Though rich, yet for our sakes he becomes poor, that we through his poverty may be rich. Though the Son of God, and the brightness of the Father's glory, he makes himself of no reputation, and becomes obedient unto the death of the cross, that he may be the Redeemer of sinners, and lead a guilty world to love and worship the Father.

"Join all the glorious names
Of wisdom, love, and power,
That mortals ever knew,
That angels ever bore—
All are too mean to speak his worth,
Too mean to set my Savior forth."

For the joy that is set before him, he despises the shame, and endures the cross. And O, how pure is his joy! It is the joy arising from works of benevolence; from deeds of compassion. He illuminates the benighted mind with the splendors of truth; he sanctifies the guilty heart, and renders it the abode of gladness; he converts the habitations of wo into palaces of peace and praise, and he leads his redeemed home to everlasting bliss. This is his joy. How truly then is he worthy the love and honor of all hearts, and the unceasing gratitude of a redeemed world! He is despised that we may be loved; he is rejected that we may be accepted; he is condemned that we may be justified; he dies that we may live in endless glory!

APPENDIX.

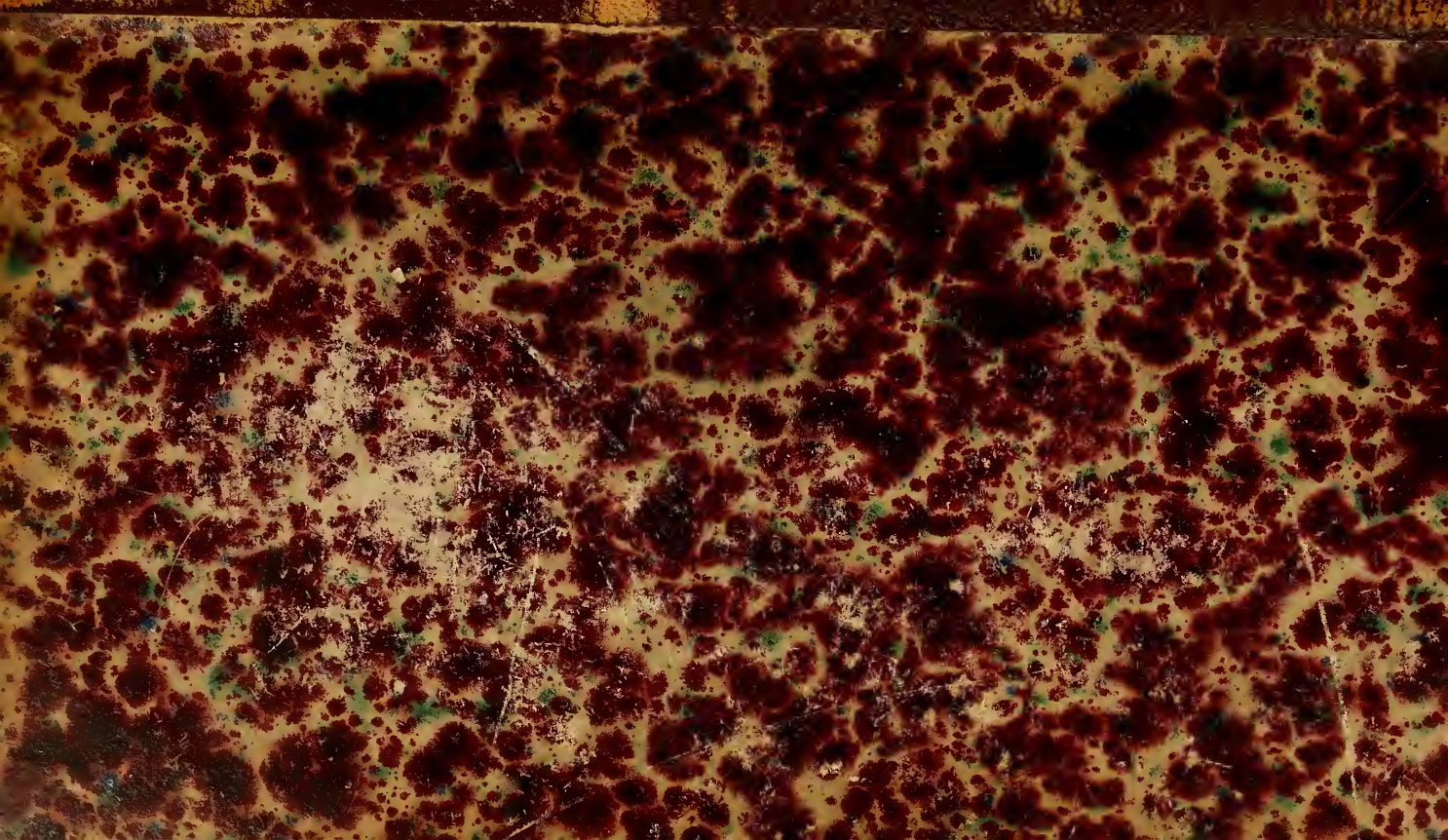
The following singular document may be of interest to those who witness this exhibition. The paper from which we have selected it, says—"Chance has just put into our hands the most imposing and interesting judicial document to all Christians that has ever been recorded in human annals; that is, the identical death-warrant of our Lord Jesus Christ. We transcribe the document as it has been sent to us."

DEATH-WARRANT OF JESUS.

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the Cross.

In the year seventeen of the Empire of Tiberius Cesar, and the 25th day of March, in the city of holy Jerusalem, Anna and Cæphus being Priests and sacrificators of the people of God; Pontius Pilate, Governor of Lower Galilee, sitting on the Presidential Chair of Pretory, condemns Jesus to die on the Cross between two thieves; the great and notorious evidence of the people saying:—1. Jesus is a seducer. 2. He is seditious. 3. He is an enemy of the law. 4. He calls himself, falsely, the Son of God. 5. He calls himself, falsely, the King of Israel. 6. He entered into the Temple followed by a multitude bearing palm branches in their hands. Order the first centurion, Quirilus Cornelius, to lead him to the place of execution. Forbid any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation, are as follows:—1. Daniel Robani, a Pharisee; 2. Joannes Zorobatel; 3. Raphael Robmani; 4. Capet, a Citizen. Jesus shall go out of the city of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper plate. On one side are written these words—(A similar plate is sent to each tribe.) It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1280, and was discovered by the Commissaries of Arts attached to the French armies, at the expedition of Naples. It was found enclosed in a box of ebony in the Sacristy of Chartrem. The vase is in the Chapel of Caseira. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifices they had made for the army. M. Demon, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard, for 2,890 francs.

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